

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 38, Vol. XXVIII.

Saturday, September 22, 1866.

Price One Penny.

THE FALL AND ATONEMENT.

BY O. PRATT.

(Continued from page 591.)

But how can mercy be shown to fallen man, without destroying justice? God's law is infinitely holy and pure. The transgression thereof is a sin against an infinite Being; infinite justice requires an infinite punishment. How then can justice exercise all its demands, if mercy is shown to the criminal? God could not maintain justice inviolate, and pardon sin, without an atonement being made. Setting aside the atonement, it would be impossible for man to repent and work righteousness, because the word of God exhibits him as spiritually dead to all things pertaining to righteousness. How then could he repent, and reform his life, and manifest a Godly sorrow for sin, and live according to a law of righteousness? Could he live the life of the righteous, when he is dead to righteousness? Could God make him alive again, without an infinite atonement to satisfy the demands of infinite justice? Could he deliver his body from the penal grasp of the grave? Could he deliver his spirit from the penal grasp of hell? Could he unite body and spirit, when justice requires

an eternal separation? Could he restore to eternal happiness, when justice demands eternal misery? Could he grant eternal life, when justice cries for eternal death? God is infinitely just: this holy and essential attribute of his glorious Being is perfect. To violate it in part, by punishing only in part, would destroy the perfection of its nature, and overthrow the truthfulness and stability of his government, and dethrone justice from the high courts of heaven.

Even if it were possible for the condemned criminal to repent, in case of no atonement (which is by no means admissible), yet mercy could not pardon and deliver him from the eternal grasp of justice. One attribute cannot encroach upon another, neither can it nor impair it, in the least degree. Each is most perfect in its highest sphere, and acts wholly independent of the other's influence. Each is acting strictly and legitimately that which is its own, and not in the least interfering with the other's rights. If we were overthrowing the divine attributes would be destroyed, and justice

able disorder and confusion, and justice and judgment would no longer be the habitation of his throne.

If repentance cannot be granted, nor mercy shown, nor pardon bestowed, nor redemption offered, nor eternal life be given, without an atonement, what must be its nature, in order to perfectly satisfy the demands of justice? Can one man suffer for the sins of another? Are they not all finite in their nature, and under the sentence of a broken law? How then could one criminal suffer for himself and at the same time suffer to atone for others? Justice requires each criminal to suffer for his own sins, therefore it is impossible for him to satisfy the demands of justice in regard to others. Justice calls for punishment, and can in no wise be satisfied without the full execution of the sentence of the law, either upon the criminal himself, or upon a substitute. If a substitute is offered, he must possess certain qualifications in order to be accepted. First, he must offer himself voluntarily, and not be a forced offering contrary to his own will. Second, he must be a pure and holy being, not having violated the law, without spot and blameless, so that his sufferings may not be for himself, but entirely for others. Third, he must be a being, more exalted, more noble, higher than finite, mortal, sinful man; he must be infinitely good, like the Law-Giver himself, equal with him in holiness and truth. He must be infinite in his nature, entitled to a body infinite in its perfections, capable of an infinite duration.

Let us examine these qualifications more fully, under their different headings, and see whether the only Begotten Son of God did possess these characteristics, and whether he, by his sufferings, has appeased the demands of justice, and opened a way for man's redemption? First, Did the Messiah offer himself voluntarily, or was he compelled against his will to suffer for the sins of man? This question is answered by the Lord himself, in a revelation, given to Abraham, opening the history of things before the creation. "And the Lord said, whom shall I send? And One answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I

will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him." The history of this same event was also revealed to Moses. "And I, the Lord God, spake unto Moses, saying, That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold me; send me; I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me, Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Pearl of Great Price, pp. 25 and 13.)

These quotations declare that Jesus volunteered to act his part in the redemption of the world; he offered his services to the Father, and was accepted. In accordance with this voluntary offer, the Father sent him into the world; he came to do the will of the Father, his own will being swallowed up in the will of the Father. The will of the Father was that his Beloved Son should take upon himself freely, and without constraint, all the sufferings to which a guilty world were sentenced, that the words of eternal justice might be fully executed, that the throne of justice might be maintained in all its integrity.

Second, Was the Son of God supremely pure and holy? And did he maintain that purity and holiness throughout his earthly mission? All revelations, ancient and modern, bear record to the perfect righteousness of the Son of God. So far as his own conduct was concerned, he was sinless, blameless, subject to no condemnation. Justice required no suffering to be inflicted upon him, only as he volun-

tarily suffered for others. "He suffered the Just for the unjust." Innocency volunteered to save the guilty. The holy and upright One took upon himself our transgressions, or rather, suffered for our iniquities. "By his stripes we were healed."

Third, Were the sufferings of the Holy One limited to his humanity? Or did he also suffer in both body and spirit, as an infinite Being, as a God? Did he suffer the pains of one lost and fallen being, or the pains of the whole? These questions are fully answered by his word. An extract from a revelation, given to Martin Harris through the Prophet Joseph Smith, reads as follows:—"I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! yea, how hard to bear you know not! For behold, I God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup, and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins lest you suffer these punishments of which I have spoken." (Doc. and Cov., sec. 44, par. 2.) The Prophet Jacob, the son of Lehi, also speaks of the extent of his sufferings. "He cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men; yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day." (Book of Mormon, p. 73.)

In regard to the sacrifice being infinite, the Prophet Amulek speaks thus:—"Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him

the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish, except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice.

"Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, nay. But the law requireth the life of him who hath murdered; therefore, there can be nothing which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice." (Book of Mormon p. 304.)

These extracts are exceedingly plain; and by them we learn, that a Being called God, infinite and eternal, descended from heaven, and dwelt in

flesh, and was, because of the flesh, called the Son of God. He suffered in both body and spirit, even the pains of every living creature, man, woman, and child, of the whole family of Adam, bleeding at every pore. Thus the voluntary sufferings of an infinite eternal Being, satisfied the demands of an infinite law which had been

broken. The penalty being infinite in duration could only be satisfied by an infinite sacrifice; thus man was rescued from the endless consequences of the fall, from a miserable captivity to the Devil, and was placed in a condition wherein it became possible for him to repent, and thus be saved also from his own sins.

(To be Continued.)

THE RIGHTEOUSNESS OF CHRIST.

BY ELDER CHARLES W. PENROSE.

—o—

Although the Christian world are so divided in regard to many all-important doctrines, there is one dogma upon which they all profess to be united—viz., salvation through the righteousness of Christ alone. That is, that mankind, through "natural depravity," being unable to perform any works of righteousness themselves, can have the righteousness of Christ imputed unto them if they will only believe in him. Let us calmly examine this doctrine, which is declared to be the one great and only essential to salvation.

First as to this principle of "human depravity." Now it is a lamentable fact that the children of men have, in all ages, manifested a disposition to choose evil rather than good, to receive error rather than truth, and to love darkness rather than light; but it is not a fact that this is necessarily so. Every man, if he studies his own being, can find within himself the power to do good or to do evil. Although he may yield to that which he knows to be wrong, yet he can feel that he has the power to refrain from it if he chooses. When an opportunity presents itself to do a good action, he can realize that he has the power to perform it or to let it alone. Temptations may beset his path, and powerful influences may gather around him and seek to sway him, but he need not fall into those temptations, nor give way to those influences, if he wills to the contrary.

There is a light "which lighteth every man that cometh into this world," and there is its opposite; but

man is left at liberty to yield to which influences he pleases, and the proof of this lies in every thinking man's own mind and experience. On this will-power depends the justice of the doctrine of rewards and punishments; take it away, and there would be no justice in either rewards or punishments, for the actions of men would proceed from inevitable necessity, and neither punishment nor reward would be able to find a legitimate resting place.

But there is a day appointed when "all shall stand before the judgment seat of Christ," and the books shall be opened, and "every man shall be judged according to the deeds done in the body, whether they be good or evil;" therefore, every man, being made responsible for all his acts, must be able to do good as well as to do evil, and consequently the doctrine of "natural depravity," as taught by modern Christendom, is incorrect and ridiculous.

Next, as to the principle of Christ's righteousness being imputed to the sinner through faith alone. This principle, being a consequent of the doctrine of "human depravity," falls with it to the ground. But we will examine it on its own merits. What permanent benefit can be conferred upon any one through Christ's righteousness, except as a pattern for personal imitation? Will the mere fact of believing in the goodness of one person, improve the condition of another? Is a wicked man made essentially pure, and thus prepared for the society of God, and the holy

beings who surround his throne, by mere faith in Christ's purity? Certainly not. The righteousness of Christ is a standard of perfection for men to reach; and it is only by the practice of the virtues we admire in him, that we can become sufficiently pure to see God and dwell in his presence and society.

But will not the righteousness of Christ be accepted in lieu of our personal righteousness? No. Why should it be? God's commandments are "not burdensome nor grievous," "he that doeth righteousness is righteous even as God is righteous," and "he that sinneth is of the devil." If God has given us commandments that we cannot keep, then he is unjust for requiring us to keep them. If he gives us laws that we can obey, and that will benefit us if we do obey them, then we are worthy of punishment if we break them; and if we grapple with evil and sin, and overcome, there is merit in the victory, and reward is bestowed upon a worthy object.

But, the question may be asked, do you deny the doctrine of salvation through the death of Christ? Not by any means. We believe fully in that doctrine as taught by the Savior, but not as expounded by modern divines.

Through Adam's transgression death came into the world. Adam paid, in his own person, the penalty of death for his infringement of the law, and by the natural law of reproduction, the elements of death in his person descended to his posterity, so that death passes upon all men. Christ's work was to redeem that which was lost. He came here, partook of flesh and blood, and kept the law of God in its fulness, but "passed through death" voluntarily, that he might "conquer death and him that hath the power of death;" and through that work life and immortality, which were lost in the fall, will be restored again to man, and "as in Adam all die, even so in Christ will all be made alive."

Not only was the blessing of continued existence in an immortal body lost in "the fall," but man was shut out from the presence of the Father. This, the greatest of all blessings, is

also recovered in the work of the Redeemer, and all mankind, *if they are prepared to abide his glory*, can again enter into the presence of God, to dwell forever in happiness.

This salvation is a free gift to all mankind. Restoration of life! Resurrection from the dead! The privilege, *if prepared*, to enter the Eternal presence! The flaming sword taken from the tree of life, so that all may have the opportunity, by walking in the way appointed, to partake of its ever blooming fruits, and feel the thrill of immortality in every portion of their recovered being!

If Christ had not died, these benefits would not have been conferred upon dying and banished humanity; but Christ has died, and performed the work he came to do, and the full benefits of his salvation will be enjoyed by all men, if all are prepared to receive them. If! That word is the little hinge upon which the whole door turns. Christ opens the way, but we have to walk in it; Christ tells what is to be done, but we must do it; Christ has overcome and entered into his glory, but we must overcome also, or we shall never enter therein. If! If we are prepared to abide a celestial glory—the barriers built up by the fall being removed by Christ—we can enter in, and "receive of the same, even a fulness." But "he that cannot abide a celestial law, cannot abide a celestial glory." "Without holiness no man shall see the Lord." The glory of God is "a consuming fire" to impurity and the impure. None but those who have "overcome all things," who are "washed and sanctified," who are "pure in heart," who are "righteous even as God is righteous," pure "even as he is pure," will be able to stand in his presence, partake of his glory, and enjoy his society.

That is, they must be essentially and literally pure; having conquered evil, step by step, until they are clothed upon with the "righteousness of Christ," not by "imputation," through faith, but actually and personally, by practical imitation. That which is essentially evil cannot harmonize with that which is really good, even as darkness cannot fraternize with light; that which is in its nature evil, receives no

real change by a mere acknowledgment of the existence of that which is good; neither does any wicked being become essentially purer through mere faith in the righteousness of Christ; and those who wish to dwell with Christ must "be like him," when they "see him as he is," or it is impossible for them to occupy, with happiness, the same sphere as he occupies.

But does not the Scripture say, "Believe on the Lord Jesus Christ and thou shalt be saved?" Certainly. And unless we do believe in Jesus we cannot enter into the glory of the Father; for he is "the way," and "no man cometh unto the Father but by him." Salvation depends on faith in Christ, because through him we must receive all the commandments to be obeyed, all the requirements to be observed, all the preparations to be made, and all the knowledge to be understood, that we may be fitted for the society of the Eternal. And he that believeth not is "damned already;" for he knows nothing of the works of salvation necessary to be performed, and can learn nothing of them but through Jesus Christ. But "if any man believeth in me," says Jesus, "he will keep my sayings, and I and my Father will love him, and I will manifest myself unto him." Faith in Christ and in his righteousness is necessary as a first principle, and a motive power in our acts; but that faith which is not manifested in the works of righteousness is dead and worthless.

Jesus in his day of mortality revealed many things to prepare man for the celestial sphere; but his words were rejected as his person was, and his first efforts were, of course, always to gain the faith of his hearers, that he might be able to instruct them. After his departure, he kept up a communication with his Apostles, that they might be instructed, and be able to instruct others, in the great and necessary work of preparation for future glory. In all their teachings to unbelievers, of course it was absolutely necessary to convince them that Jesus was the Christ, that they might be led to receive his sayings, and after laying "the foundation of repentance from dead works, of faith towards God, of the doctrine of baptisms, of the laying on of hands,"

&c., that they might "go on unto perfection," until they reached "the measure of the stature of the fulness of Christ."

But since the Apostles fell asleep, and the manifestations of Christ and the inspirations of the Holy Ghost departed from among men, the teaching of Jesus and his servants have been ignored, the spirit of blindness, in regard to the works of salvation, has come upon preachers and people, and the devil, taking advantage of a great and essential truth, has used it to hinder the children of men from performing those works of preparation which are absolutely necessary to fit them for the presence of the Father. The great leading doctrine of faith in Jesus Christ is now prostituted from its legitimate purpose, which was to lead to the reception and practice of the principles of righteousness, and used to influence the people to look at and depend upon the righteousness of Christ alone, while they continue in their corruptions, abuse all the powers of their being, and increase the tremendous distance between them and the presence of the Lord.

Now let all mankind know that Jesus Christ has again opened up the long-lost communication with mankind; that he is revealing, through living Apostles, Prophets, &c., the principles of salvation. And those who desire to qualify themselves for the presence of the Father can "learn of his ways and walk in his paths," for the fulness of the everlasting Gospel is restored, and therein is the righteousness of God revealed, from faith to faith." The righteousness of Christ is revealed as our faith increases to receive it and practice it, that we may "grow in the knowledge of God," and in personal purity and righteousness; that we may, by continuing the work of preparation in the body and out of the body, be able at the appointed time to "enter into the joy of the Lord;" and that Jesus may be able to present to his Father a church composed of the pure in heart of all ages, "without spot, or wrinkle, or blemish, or any such thing."

O! ye self-appointed teachers of man-made creeds, why will ye continue to blind the eyes of the people with

your cries of "imputed righteousness," and help the enemy of mankind to lure them to destruction? Why do ye not preach practical righteousness to this degraded and filthy generation, setting them a pattern in your own lives, and use your influence to stop the progress of corruption, which threatens to overwhelm the earth?

Let all the world awake to righteousness; for behold the Lord is angry and is wroth. For all nations have gone astray, the teachers and the people have departed from his truth, and the mighty and the weak are alike filled with iniquity. Falsehood, also, hath clothed itself in regal garments, and the world kisses its hand; while Truth hides itself from the frowns of

the people, and its voice is stilled by the noise of the scorners!

Repent, O ye inhabitants of the earth, and turn from your evil ways while there is yet time, lest the Lord smite you in his fierce displeasure and ye go down quickly into the pit of destruction! And all ye, his Saints, rejoice in the fulness of your hearts, for He who is mighty shall deliver you. Be ye valiant in the battle of life; overcome that which is evil, cleave to that which is good; live by every word which proceedeth from the mouth of God, and with songs of everlasting joy you shall come into the presence of the Father, rejoicing in, and being clothed upon with, "the righteousness of Christ."

SIGNS OF THE TIMES.

(From the Salt Lake Daily Telegraph.)

CONSIDER.—How strange it is that this generation have eyes but see not the "signs of the times." Yet, it is not so strange; for having rejected the fulness of the Gospel, they have eyes but see not, ears but hear not, and hearts but understand not. They can see every falsehood, scurrility, and abuse heaped upon the Latter-day Saints, and rejoice and glory therein. The representatives of the people, and even senators, base acts of legislation, cruel and oppressive towards their acknowledged friends, for the sake of dealing a blow at the Latter-day Saints, upon statements of the enemies of God and his cause. And Jesus says, "Ye shall be hated of all men for my name's sake." If any people on earth are hated for Christ's sake, the Latter-day Saints more abundantly. This superabundant evidence of the favor of God in consequence of the hatred of this world should be a consolation to all the sincere followers of the Lamb, and he that shall endure unto the end, the same shall be saved.

What do the wars and rumors of wars so increasingly prevalent throughout the world indicate? What does the alarming increase of thefts, robberies, and murders mean? They are executed on a larger scale, and with

more boldness and desperation, and in a wider sphere, than ever before known. What mean the numerous and wide spreading conflagrations that so often illuminate every city, town, and hamlet? Why are virtue and correct morals led so willingly captive by the "Beast," or hydra of pollution and infamy? All the world seem running after the "Beast." Why the increase of deception, fraud, violence, and cruelty in every land? What is the matter with the cattle and the swine? and why is disease transmitted to human beings through eating the flesh of the latter? There shall be signs on the earth as well as in the heavens. Do the numerous oil wells indicate any signs in the earth as if she were preparing for a grand explosion? There may be earthquakes in divers places by-and-by. What ails the winds, that they are becoming so frequently angry and increasingly violent? They tear in pieces many sections of the country and regard not human life. They tax the commerce of the ocean with little regard to the interest of those engaged therein. The artillery of heaven is not inactive. It throws down heavier shot in the form of hail as the battle rages. On the present line of policy, and under the present

order of things, where are we drifting? Towards what fatal reefs is the tide of destiny driving us? Some fearful vortex, some terrible maelstrom, not far distant, must be waiting to engulf the nations of the earth.

In view of the foregoing, an enlightened mind is almost ready to ask the question, Is the grand "Destroyer" an agent of the Almighty, really commissioned and sent forth with instructions to commence his work, moderately at first, and to increase it in severity and extent according to the increase of unbelief in God and rebellion against his kingdom and opposition to his chosen people?

The Almighty sent forth his message of mercy and held out the olive branch of peace to the world, by the hands of Joseph Smith, an obscure and humble agent, with terms and conditions. He called many others to his aid, whose hearts and voices chimed in with his own to swell the tide of warning over the face of all the earth, and to urge repentance and baptism for the remission of sins in the ears of all living. No exception of priest or people, ruler or ruled, learned or unlearned, wise or simple; and this was required to be done by the authority with which the Lord clothed Joseph Smith and his collaborators and successors. The ministrations of a man-made clergy and of a hireling priesthood were of no avail, especially after the Lord had spoken from on high, and empowered men afresh with the Priesthood of his Son. No matter how learned, how wise, how eloquent, or how great, neither to what sect, denomination, creed, or faith they might belong. They, as well as all other people, rulers and ruled, were required to repent and be baptized for the remission of their sins. Unlearned and inexperienced as we were, the Lord required us to work to this high standard. The world called us a set of ignoramuses, impostors, and blasphemers. They said our books, our Priesthood, and our pretensions were all a humbug. They slew Joseph Smith and his brother Hyrum, and inflicted many cruelties upon his friends. They despised our unlearned and unpolished arguments, scoffed at our want of correct knowledge of language, and because we travelled on foot without

purse or scrip through mud and mire, dust and dirt, and could not appear in the fashion and style of the popular clergy, we were denounced by Christians generally and followed with stones, brickbats, rotten eggs, tar and feathers, tin horns, and sometimes were honored with a ride on a rail, yet not discouraged; for some poor widows or some hopeless sinner would treat us kindly, give us something good to eat, and a good bed to lie on (God bless them for ever). They called us vagabonds and scapegraces. They demanded something equal or superior to their knowledge and learning before they could listen with patience or favor. The Lord heard their tantalizing demands, which provoked him to anger; and he has withdrawn his spirit of restraint from the nations of the earth, and commissioned the "destroyer" to go forth in its place. Hence, the increasing disposition amongst men to burn, plunder, ravish, rob, kill, and destroy, and the winds and the storms favor his mission. The evils and calamities amongst people, nations, kindreds, and tongues, on the land and on the sea, will increase a hundred per cent. or more every year until they bow the knee to the mandate of Jehovah through Joseph Smith the Prophet, and through his successors.

Can the learned understand the reasonings and arguments of the destroyer in the shape of the cholera? Can they analyze them as they would a difficult sentence in grammar? Can they solve the rinderpest as they would a mathematical problem? Can they touch the secret springs of the war fever that rages through the world? In short, can they analyze the contents of the vials of the wrath of God? Is any French professor equal to this? These must tax the wisdom and learning of this world to the full extent of their ability. No humbug in this. No imposture. No blasphemy. No pelting this agent with rotten eggs. No riding him on a rail. No stones or brickbats can reach him. No tar and feathers can disgrace him. No tin horns or cow bells can confuse him. He is more than a match for the learning and wisdom of this world; "For the wisdom of the wise shall perish, and the understanding of the prudent shall be hid."

All the secret doings of the enemy to overthrow the kingdom of God, whether in high places or in low, will recoil upon their own heads in the downfall of Babylon, whose walls are

crumbling, and no props or amendments can save the doomed empire. The dream is certain, and the interpretation thereof sure.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 22, 1866.

TITHING AND EMIGRATION FUND.

WHEN we take into consideration the many times that the principle of Tithing has been written on and communicated to the people through the columns of the STAR, we would be inclined to think sufficient had been said for the guidance of all concerned; but as fresh Elders are sent out to labor in the vineyard year by year, and as fresh element is continually being introduced through baptisms, it requires constant teaching from this Office in order to keep the people of this Mission pressing steadily on towards the goal of eternal life. Tithing and donations to the Emigration Fund are the principles which we wish to lay before the people; and, brethren, read understandingly, that you may know what the Lord requires at your hands to assist the work of spreading the Gospel amongst your fellow-countrymen. We have often heard the remark made how very willing men were to obey counsel when it suited them. To correct an error, which has manifested itself in one or two Conferences, we will state that the Saints are required to support the Elders who are appointed to labor in their midst; for surely the laborer is worthy of his hire, and the people can in nowise be credited amounts as paid on Tithing for money which has been devoted to supporting Elders and paying hall rents. It may be that the Saints have been instructed to the effect that all the moneys which they have and are paying, will be entered to their credit as Tithing; but we are inclined to think that such counsel just suited a part of the people, for they must have known better; for surely this has been repeatedly mentioned in the columns of the STAR. People are very apt to forget the pit out of which they were digged—they forget that their brethren in former years supplied the wants of the Elders while they were carrying the Gospel to those who are now called upon in their turn to support the Work until these who now sit in darkness can have the light of heaven manifested to them.

In President Young's letter will be found a statement of the vast labors which have been accomplished by the Saints in Zion this year, both in sending

down teams and teamsters to the Missouri river, to help the poor, and also sending out the young men to assist in protecting the Southern Settlements from the incursions of a lawless band of white and Indian renegades, who have been plundering the Saints, and committing numerous other depredations. The letter informs us that the cost of sending teams to the frontiers to convey the people of this year's emigration across the Plains, has been about half a million dollars, or £100,000, and that the people have furnished the vast sums which were necessary to fit out men to repel our enemies and to gather our friends, without a murmur. Are the Saints in the European Mission making a corresponding effort to forward the most glorious cause that man has ever been privileged to espouse? Brethren, we ask the questions, Who are paying their Tithing honestly before the Lord? and who have made donations to the Emigration Fund during the year 1866? It is a Gospel truth that the Saints who are negligent in this country, when gathered to Zion, never have any cattle to send to assist the poor, neither are they prepared to pay their Tithing when they reach Zion, more than they are here, and in their narrowness of soul they forget that the means of their brethren delivered them from the thralldom of sin, and placed them where the wealth of heaven had been so bountifully bestowed upon them. The bright tablets of the memory have become dimmed by the foul stain of avarice, and their greedy hands have gathered the glittering dust so close to their eyes, that the visions of God and godliness are entirely shut out, and they only see the "almighty dollar."

This latter-day kingdom is an enigma to the world, and an anomaly to those who have embraced it—it is a truth which experience has taught us, that the more the Saints do to forward the interests of the kingdom, the greater blessings are theirs, and the more are they able to perform; whereas, again, those who do but little to assist in accomplishing the Work of God, receive but little from the Almighty, and thus they are unable to fully accomplish the labors which would ensure to them a complete salvation in the eternal worlds. Salvation in the presence of God is what the Latter-day Saints are striving for, and they openly declare to an unbelieving world, that they are led by inspired men—men that are led by the Spirit of revelation, to guide the people onward to participate in the great victory which will be achieved by the Son and our Redeemer. Those men in whom we have so much confidence, call on the people to bring their tithes and their offerings to the house of the Lord, who holds all things in His hands, and has condescended to call us His children.

* RELEASED. ✓ Elder James Townsend has been released from the Presidency of the Scottish District, with permission to return to his home in Great Salt Lake City. Also his grandson, Elder William Townsend, who was traveling in the Glasgow Conference. Brother James Townsend came to this country to labor in the ministry at his own request, by sanction of the Presidency of the Church in Zion. We are pleased to record that he has labored faithfully in the ministry, and returns to his home with the blessings of the Saints among whom he has labored, and the approbation of the Liverpool Presidency. } X

DEPARTURES. ✓ On the 5th inst., per steamship *City of Edinburgh*, Elder James Townsend, wife, and two grandsons. Also on the 12th inst., per steamship *City of London*, Elder A. K. Thurber. And on the 15th inst., per steamship *City of Dublin*, Elder L. D. Rudd. Peace and safety go with them.)

ARRIVED. ✓ On the 11th inst., per steamship *City of Paris*, Elders Franklin D. Richards and Oscar B. Young, in good health and spirits. These brethren left Salt Lake City on the 14th of August, and arrived in Liverpool in twenty-three travelling days. They report peace and prosperity in Zion.)

✓ A REPORT OF A CONFERENCE

HELD AT ABERDARE, SOUTH WALES, IN THE TEMPERANCE HALL, SUNDAY,
AUGUST 26, 1866.

There were present on the Stand—Elders O. Pratt, sen., and John W. Young; Presidents of Districts, Elders A. Evans and J. Ure; Presidents of Conferences, Elders J. Parry, R. J. Davies, E. Frost, and B. Wride; Travelling Elders, J. D. Rees, D. Rees, and J. Boden.

Conference commenced by singing. Prayer by President A. Evans. The meeting was occupied in preaching by the following brethren: J. Ure and E. Frost in English, and R. J. Davies and J. Parry in the Welsh language. The discourses were brief, spirited, and edifying.

Afternoon Meeting.

Elder J. Parry presented the Authorities of the Church before the Saints in the usual manner; the votes were unanimous to support and sustain them by their faith and prayers. J. D. Rees, D. Rees, and J. Boden, were appointed Travelling Elders in the Merthyr Conference. After which J. W. Young was called to address the congregation. He arose and said—I rejoice to meet so many that have embraced the Gospel in Wales, and I pray the Lord to bless me with his Spirit, for I desire to speak a few words of comfort and consolation to the Saints. I rejoiced exceedingly to hear the testimonies that were delivered this forenoon by the brethren.

I feel to bear testimony to the divinity and truthfulness of the Work in which we are engaged. I have received a testimony through the peaceful influence of the Spirit, and have felt to rejoice in having the privilege of bearing my testimony to the nations of the earth. I rejoice to see a few that have embraced the message of salvation in this part of the world. The Saints have passed through many difficulties, and borne many trials, still they are determined to keep the commandments of God in spite of wicked men, and the influence they seek to raise against us. I feel to exhort the Saints in this place to do the same, and keep your covenants sacred and inviolate, that you may have the Spirit of the Lord; for we cannot expect to inherit great things, if we are not faithful, and do not prove ourselves true to our God. Though I am inexperienced, yet I am determined to obey the call, and go forth to the nations, declaring the message of the Gospel to this generation. I will close by praying that the peaceful influences of the Holy Spirit may abide forever with the Saints.

Elder O. Pratt then arose and addressed the people upon the subject of the Gospel, and also on the fulfilment of both ancient and modern prophecy, pointing out in great plainness, the marvellous events now transpiring, and also those soon to take place; was

listened to with much interest and attention.

Evening Meeting.

Elder J. Ure preached on the first principles of the Gospel to a large congregation.

Elder O. Pratt spoke on the authority to preach and administer in the things of God, showing very plainly the unreasonableness of preaching and acting in the Gospel ordinances on the commission given to the Apostles eighteen centuries ago. He clearly proved that the denominations of Christendom were

destitute of authority, on the grounds that they denied new revelation and communication with the heavens; demonstrated, beyond a doubt, that the commission Christ gave to the Apostles had not the most distant reference to authority in this age of the world.

Elder A. Evans followed in Welsh on the same principle, translating in part brother Pratt's discourse, for the edification of those that did not understand the English language, after which the Conference closed.

Benediction by Elder J. D. Rees.

B. WRIDE, Reporter.

CORRESPONDENCE.

AMERICA.

President's Office,
Great Salt Lake City, }
August 11, 1866.

President Brigham Young, Jun., and
Elder John W. Young, 42, Islington,
Liverpool, England.

Dear Sons,—As your brother Oscar, with Elders F. D. Richards and N. Groesbeck, start to England to fill missions on Monday next, the 13th inst., I take the opportunity of writing to you. Your favors of July 4th, written at Christiana, Norway, were received a few days ago, and have been perused with pleasure. Your travels, as you describe them, and your visits to various places of interest, must afford you much pleasure, and you should appreciate the opportunities which you now have sufficiently to profit by all that you have seen and are brought in contact with. Had I the privilege of travelling in the old world, and visiting the various countries, and mingling with the different peoples, I should enjoy such opportunities very much. In these respects the young men of our people, who go abroad, have many advantages over their fathers. When we visited Europe we could not travel very extensively; the want of means prevented our visiting places that did not lie in our path in calling upon the people to repent. Affairs have changed very much since that time.

Since my last (the 30th ult.) Brother Wells has returned from San Pete in

good health and spirits. Wash-a-keek and upwards of two hundred of his tribe came a few days ago into the City to see me and renew our friendly intercourse. He and his chiefs feel very fine. We fed them well, and they seemed much gratified with their treatment.

We have had uncommonly heavy rains for the past few days, which, added to the rain that fell during the previous week, are likely to do considerable damage to hay and grain. The weather has seemed to be more like English weather than that which we usually have here at this season.

Those companies which have started on their return here with the emigrating Saints are, so far as heard from, making good progress on their journey. The first company, under Capt. Thomas E. Ricks, passed Sweetwater Bridge to-day. Capt. S. D. White's train passed Horse Shoe to-day. His is the second company. We hear that the last company left New York for the Frontiers on the 1st instant, and we are daily expecting to hear of their arrival at Wyoming and their departure for the Plains.

Our Home Telegraph poles are set and are ready for the wire, which is being brought by the teams. We have ordered 500 miles of wire, with insulators, &c. A new telegraph line wire is being stretched from this city to San Francisco, and another line is being put up between here and Montana. A rail-

road route is to be surveyed from here to the falls of Snake River this fall. The party are now engaged in surveying from the point where they discontinued their labor last year, west of this city, to Carson Valley. They are pushing the road rapidly from the east and west. It will soon be up to Fort Kearney, and it is the intention at present to have the road finished up to Julesburg by spring, and to have the gap completed that is now open in Iowa. Should this expectation be realized, there will be direct railroad communication between New York and Julesburg.

From the reports which reach us, we judge that at our present outfitting point the people in the neighborhood are far from being our friends. The cattle of one of our trains were seized for damages, because they were running on the open prairie, but which was claimed by a person to be his grass land. They also attached the telegraph wire that we had there, on a trumped-up claim of indebtedness on the part of myself, brothers Kimball, Whitney, and Pratt, said to be contracted in Kirtland about thirty years ago. The wire, &c., were only released and permitted to come on, by the brethren giving bonds. There was no indebtedness of my contracting left unsettled, and none of the other brethren's of which we can get any knowledge. The whole proceeding is a swindle, and designed to vex, and annoy, and rob us.

We are expecting Captain Hooper and Brother Stenhouse home from the States to-morrow. General John E. Smith, the new Assessor of United States Internal Revenue for this Territory, is their fellow-traveller.

Everything is moving on smoothly and quietly in the city. General health and peace prevail, and we are as busy at work as bees. The Elders' families, so far as known, are in good health.

I desire to remind you again of the subject of Tithing and the Emigration Fund. The importance of these duties should be kept constantly before the people. A neglect of these will bring condemnation to all who are guilty. We are living in a day, and at a time, when all persons, especially those who profess to be Latter-day Saints, should stretch forth their hands and exert themselves to roll forth the Work of God

and to establish his righteousness. The Saints in Zion have shown their faith by their works, and they are witnessing constantly unto the heavens and the earth that they love the Work of God. This year alone, the cost of the outfit sent to the Frontiers to bring up the poor Saints is but little, if any, less than half a million of dollars. This amount is ventured ungrudgingly and without murmuring. Besides this, there are the other numerous calls to be responded to. These Indian troubles have called away hundreds of our young, able-bodied men from their labor, at a time, too, when their services were most needed. Altogether, these expeditions have been a very serious tax upon the entire people, in spending valuable time and furnishing outfits which in this country are very expensive. Besides these labors, there have been poles for five hundred miles of telegraph line got out and erected, and money furnished in part, and the remainder by myself, for the wire, insulators, &c., &c. Then, there are roads to build and keep in repair, water ditches and canals to open, school houses to erect, and a great variety of other public labors to attend to, all of which the people of Zion go to with their might to perform. It is a noticeable fact that the more they do the more they are able to do—their exertions increase their capacities and abilities. To keep pace with the people of Zion, and to be one with them, the people abroad must make corresponding exertions, according to their ability, in their own behalf and the behalf of the Work of God.

Wherever you want brother Franklin's help you can use him. He, as well as brother Orson, is accustomed to Emigration and the other business of the Mission, and they both can operate to advantage.

The new Tabernacle is being pushed ahead; but the lateness of the season and the heavy rains have retarded the getting out of lumber and delayed the work.

We have but few troops here at present, and they are regulars. Conner is out of the service, and is here now as plain "Pat," engaged in mining business, which, as Government pay has been withdrawn, will very likely,

if he pursue it diligently, break him up financially. Col. Smith still continues friendly. We have had quite an influx of lawyers into the city of late. Like the birds of prey they snuff the carcase from afar. Business is poor where they have been; but they imagine that with the land claims and other business the enemies of the truth promise them here, they will reap an abundant harvest. Armies have not been found to operate well in breaking us up, but it is now hoped that vexatious lawsuits, and setting up and enforcing claims for our land, may do it.

Presidents Kimball and Wells, and brother George Q., send their love to you. Remember us to brother Orson, and all the Elders.

Praying the Lord to endow you richly with his grace, and to make you equal to the performance of every duty, I remain your father,

BRIGHAM YOUNG.

GREAT BRITAIN.

GLASGOW CONFERENCE.

Glasgow, Sept. 3, 1866.

President Brigham Young, jun.

Dear Brother,—If I intrude upon your time for a few minutes, I trust you will excuse me; but knowing you are about to depart from Europe for your mountain home, and as I have been laboring for some time past under your direction, I feel to write you a few lines to let you know how I am getting along, knowing also that you are ever interested in the welfare and onward rolling of the Work of God in the midst of the nations of the earth.

Since my arrival in Glasgow, which was on the 19th of January last, I have enjoyed myself exceedingly well, being blessed with good health, which I very much appreciate, and feel to thank God for the same. I was made acquainted with the locality of the several Branches composing this Conference, by my predecessor, John Rider, and sought to become acquainted with the duties upon which I was about to enter, that I might be qualified for the performance of the same, as it was a new responsibility, and one in which I had never before acted.

A majority of the Saints feel interested and are willing to do right, and

contribute of their means towards the onward rolling of the kingdom of God, and they are on hand to assist in any call that may be made upon them by the servants of God. I have preached Tithing to them, and there are a few who are quite punctual in this respect, so that I am enabled to send to Liverpool a little Tithing every month.

I regret very much that brother Townsend has left this Mission. I shall miss him very much, for I know he was interested in the welfare of the people, and sought to do good to both Saints and those who are not Saints. I like to labor with such exemplary and fatherly men. His teaching to me by example and precept, has been good, and I appreciate it; and now that he is released, and on his way home to Zion, I pray that God will bless him and his family, as also those who accompany him home.

I feel first rate in the Work of God, and desire to continue and do much good in the Church of Christ; and I desire wisdom sufficient to enable me to rightly perform every duty during my life, that I may be useful in the kingdom of God.

I pray God to bless you and those who accompany you home, while upon your journey on land or sea, that you may all reach your homes in safety. With kind love to yourself and the brethren in the office, I remain, respectfully yours,

H. H. CLUFF.

BEDFORDSHIRE CONFERENCE.

Bedford, Sep. 12, 1866.

President B. Young, Jun.

Dear Brother,—As I am about to remove from this Conference in accordance with your instructions, I take the present opportunity to report my late field of labor, and the general condition of the Saints in the Bedfordshire Conference.

I was appointed, one year ago, at the Norwich Conference, to take the Presidency of, and labor in, this portion of the Lord's vineyard.

I am thankful to say that an improvement is manifest in many of the Branches comprising this Conference, and, considering the very scattered condition of its members, is in a very

healthy and flourishing condition. The Branches are very small, many of them, and far apart. The local officers and the people are feeling *alive* in the work, and meet together regularly. They enjoy the spirit of the work in which they are engaged, and are striving to live humbly before God. This Conference numbers twelve Branches, containing three hundred and twenty officers and members. We have baptized thirty-four since January last, twenty-six of whom have been added to the Church since last season's emigration.

We were very much blessed in "freeing from bondage" the Saints last year, having emigrated sixty-four members. This has been a very strong and powerful testimony to many, of the goodness and power of God in opening the way for the escape of Israel. The Conference extends over a circuit of two hundred and twenty miles, and into six counties.

The people are kind and generous, ever willing to administer to an Elder's wants and give heed to his teachings, desiring to do right in the sight of God and all good men.

May the Lord continue to bless and prosper the Saints in the Bedfordshire

Conference as he has hitherto done, and grant them faith to live to realize the blessings in store for them, if faithful and true, and give them the liberty they so much desire to obtain.

My successor, Elder Richard Benson, has visited the different Branches with me. He has been kindly received, and I feel assured he will prove a blessing to the Saints. I am happy to report that the debts of the Conference are very much reduced since a year ago. Notwithstanding that very few have received the testimony which I have borne unto the people, I have enjoyed myself much in my labors, and have realized the fulfilment of the words of the Prophet pronounced in my behalf, ere I departed on my mission to this land.

I feel well in the work of God, and willing to devote my all to the accomplishment of his purposes on the earth.

Praying God our Father to bless and preserve you on your journey to Zion, and keep you to fulfil the duties that lie before you, and in the end save you with all the sanctified, is the prayer of your brother in the Gospel of Christ,

W. S. WARREN.

SENSIBLE.

How does the *Columbus Golden Age*, published at Columbus, Nebraska Territory, print so fairly about the "Mormons," and tell so much truth about the Gentiles and their infamous plans, as it does in the following extract from that paper?—

HYPOCRISY.—Some puritanical creature, who is secretary of a publishing association, sends us a pamphlet from New York City, labelled "The Shame and Sins of Utah." It tries to make believe that the Mormons are all devils and the Gentiles all angels. We don't believe the mewling hypocrite. There are good and bad in both communities. If those New York philanthropists want work to do, let them cleanse their city of its sinks of iniquity and its hell-holes of debauchery, such as

line the Bowery and Broadway, and even reach far up their aristocratic Fifth Avenue. This done, they might proceed westward—not forgetting the saintly (!) city of Boston—until Chicago is reached, after which they can strike for "Hells Roost" (Omaha), and afterwards move through Columbus, Kearney, and Denver, for the favored land that now seems to fire up their puny wrath. It seems to us that those villainous schemers are on the scent of big contracts and big bounties, and so the cowards are eager for a paper war on Utah, to end in bloodshed and plunder. Have we not had enough of that, you public plunderers?—

Send us, individually, no more of your trash.—*Columbus Golden Age*.